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Majlis Ansarullah Pledge

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad is His Servant and Messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Ahmadiyyat in Islam and shall stand guard in defence of the institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha Allah.

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Editorial

Freedom of Speech?

The recent malignant and offensive action of a Danish newspaper to publish cartoons involving the Holy Prophet (pbuh) has caused much turmoil throughout the Islamic world. Different sorts of reactions have been observed in response to such a heinous act. No doubt every Muslim has a sense of love for his master, the Holy Prophet (pbuh) and such love is an essential part of his faith. But the reaction that has been observed and displayed in the media throughout the world is equally repugnant. It has been shown repeatedly that Muslim clergy and other leaders, for their own political gains, have been inciting innocent Muslims to commit destructive acts. Muslims have been seen committing acts of arson and other destruction in their own cities and towns for which there is no genuine reason. It is amazing that Muslim leaders are committing atrocities in the very name of the Prince of Peace who came to the world to eradicate violence from the surface of the earth. Would the honour of the Holy Prophet (pbuh) become safe forever by raising slogans to behead others or by burning a few flags of some countries or by setting a few buildings on fire? Is the murder of a few people the price for defamation of the Holy Prophet (pbuh)? The Holy Prophet (pbuh) did not come to shed blood, he came to the world to grant them a new lease of eternal life. Our master was not sent to create disorder but to establish peace on earth. He came to cool tempers with heavenly water and not to kindle the fire of hatred and anger.

The question arises, therefore, what should be the response of the Muslims? The answer is that Muslims should adopt the attitude of our Holy Master (pbuh) and that of his devoted servants. This incident is not something that has happened for the first time; its history is very old. Our holy and innocent master has been subjected to atrocities in every era which undoubtedly inflames the sentiments of Muslims. The devoted Companions of the Holy Prophet (pbuh) wished to slay such people but the very personification of mercy taught them to restrain themselves and observe patience. They followed him and the world observed a unique and unparalleled example of patience and steadfastness.

The heart of the Promised Messiah, the truly devoted and spiritual son of the Holy Prophet (pbuh) suffered with pain and he expressed his distress by saying: *"My heart cries out tears that if these people had murdered my children before my eyes, and had cut to pieces my sincere friends, and had killed me with great humiliation, and had possessed themselves of all my property, I would not have been so pained and my heart would not have been so hurt as it has been pained and hurt by the insults offered to the Holy Prophet (pboh)*" (Rohani Khazain Vol.5)

Again he says: *"I tell you truly that it is possible for us to make peace with serpents of the jungle and the wild beasts of the forests, but we cannot make peace with those who do not refrain from speaking ill of God's Prophets"* (Rohani Khazain Vol. 230)

Thus our response should be in accordance to the response of the Companions of the Holy Prophet (pbuh). They spread to the corners of the earth to preach and propagate Islam and within a few years, due to their noble character, were able to bring a large part of the world to the feet of their Master (pbuh). In order to uphold the honour of His Prophet, God has again shown indignation and has sent down a messenger in the form of Hadhrat Ahmad. The Promised Messiah devoted the whole of his life for the exaltation of his Master (pbuh) and spent every moment, to the same effect, in attracting the world to the beauty and excellence of the Holy Prophet. Unless the whole world is brought to the feet of the Holy Prophet (pbuh), the same kind of heinous act might repeat and one or other wretched might hurl insults.

Muslims should not silently let this incident pass by. There is only one way forward for Muslims, if they have any regard for the honour of their Prophet, to recognise the spiritual reformer of the age and join with him to spread Islam all over the world.

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Darsul Qur'an

Signs of the Appearance of the Promised Messiah

﴿بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝
اِذَاالشَّمْسُ كُوِّرَتْ ۝ وَاِذَاالنُّجُوْمُ انْكَدَرَتْ ۝ وَاِذَا الْجِبَالُ
سُيِّرَتْ ۝ وَاِذَاالْعِشَارُ عُطِّلَتْ ۝ وَاِذَاالْوُحُوْشُ حُشِرَتْ ۝
وَاِذَاالْبِحَارُسُجِّرَتْ ۝ وَاِذَاالنُّفُوْسُ زُوِّجَتْ ۝ وَ اِذَاالْمَوْءٗدَةُ
سُئِلَتْ ۝ بِاَىِّ ذَنْبٍ قُتِلَتْ ۝ وَاِذَاالصُّحُفُ نُشِرَتْ ۝
وَاِذَاالسَّمَآءُ كُشِطَتْ ۝﴾

In the name of Allah the Gracious, the Merciful.
When the sun is wrapped up.
And when the stars are obscured.
And when the mountains are made to move.
And when the she-camels, ten months with young, are abandoned.
And when the beasts are gathered together.
And when the seas are made to flow forth one into other.
And when the girl-child buried alive is questioned about, for what crime was she killed?
And when books are spread abroad.
And when the heaven is laid bare.
(Sura Al-Takwir, 81:1-12)

It is generally said that this Sura deals with the resurrection, when the laws and processes of nature as we know them, will cease to operate. But this does not appear to be plausible, the whole trend and tenor of the Sura speaks so patently of the conditions which obtain in the physical world that some of the verses will lose all sense if they were taken as referring to the final resurrection. The Sura speaks of the great changes that have taken place in the material world and in human life since the time of the Holy Prophet (pbuh), particularly in our own time. The Sura thus makes a special reference to the present era - the era of the Promised Messiah.

The Holy Prophet (pbuh) is described in the Holy Qur'an as the bright sun. The verse may mean that there will be spiritual darkness all aver the world - the light of the spiritual sun having become dim. This may also be a reference to the eclipse of sun and the moon at the time of the Promised Messiah. The light of stars will be obscured means that people will not follow the footsteps of the Companions of the Holy Prophet (pbuh). It may also point out that the religious leaders will become corrupt and will cease to exercise any influence.

The mountains will be blown away by dynamite and roads will be made through them. It may also mean that the men of great authority will be expelled from their own countries. The next verse contains a reference to the fact that camels will be replaced by better and swifter means of transport like trains, cars and aeroplanes etc. It will also happen that animals will be kept in zoos or when primitive people will be settled in organised civil communities.

It was prophesised that the waters of rivers will be drained away for irrigation and other purposes, the rivers will be linked up together for these purposes; when the large oceans will be joined together by means of canals. At the time of the Promised Messiah the means of transport and communication will become so developed and intercourse between people living in far off lands will become so easy and frequent as to make them unite into one people.

The burying alive of girls will be declared a capital crime. This is manifested in our times by laws protecting the rights of children and prevention of cruelty towards them.

In the next verse a reference is made to the fact that at the time of the Promised Messiah printing presses will be established to produce a vast circulation of newspapers, journals, and books, etc. It also points out that new

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Dars-ul-Hadith

On the Appearance of the Messiah and Mahdi

The Holy Prophet, (pbuh), is reported to have said:

> *"What will be your condition when the Son of Mary will appear among you and he will be your Imam from among yourselves?"* (Bukhari, Kitabul Anbiya)

> *"There will come a time when nothing will remain of Islam except its name only, and nothing will remain of the Holy Qur'an except its inscription. Their mosques will be splendidly furnished but destitute of guidance. Their divines will be the worst people under the Heaven and strife will issue from then and avert to them."* (Mishkat Kitabul Ilm Fatha uthalith, p. 38).

> *"I give you the glad tidings of the Mahdi who will be raised by my Ummah at the time of the decadent people. He will fill the earth with equity and justice."*(Musnad Ahmad)

Hadhrat Abu Hurairah narrates: "We were sitting with the Holy Prophet (peace be on him) when Surah Jumu'ah was revealed to him. When he recited the verse: *And he will appear among others from among them who have not yet joined them (62:4),* a man asked: *O Messenger of Allah, who are these people?* But Huzur did not answer him. The man repeated his question three times. Hadhrat Salman Farsi was sitting amongst us. The Holy Prophet (pbuh) put his hand on his shoulder and said: *"Even if faith will ascend to the Pleiades, some men from among his people will bring it back to earth."* (Bukhari, Kitabul Tafsir Surah Al-Jumu'ah wa Muslim).

Hadhrat Abdillah ibn Umar narrates that the Holy Prophet (pbuh) said: "*The Mahdi will appear from a village named Kad'a.* (Jawahirul Israr, p. 56, Baharul Anwar, Vol 13, p. 23).

The Holy Prophet, (pbuh), is reported to have said:

> *"God Almighty will show signs in his attestation and like Companions of the Holy Prophet in Badr, the Mahdi will be granted 313 illustrious companions whose names will be recorded in an authoritative book."* (Jawaharul Israr, p. 56, Hadhrat Sheikh Ali bin Hamza bin Ali-ul-malakul Tusi, Irshadati Faridi, Vol 3, p. 70).

> *"For our Mahdi, there are appointed two signs which have never been manifested for any other claimant since the creation of the Heavens and the earth. They are that at his advent there shall occur an eclipse of the moon on the first of its appointed nights, and an eclipse of the sun on the middle of its appointed days, and both will occur in the same month of Ramadhan."* (Sunan Dar Qutni, vol 2, p. 65, Bab Safatus Salatul Khusuf).

> "*I swear on Him Who holds my life in His hands that the Son of Mary shall surely appear amongst you as a just Arbiter and will break the cross and annihilate the swine."* (Bukhari)

> *"When you hear the advent of Mahdi, it is then enjoined on you to enter his Bai'at even if you have to walk on snow by crawling and creeping to reach him, for indeed he is Khalifatullah Mahdi."* (Kanzul Ummal).

> *"The one who recognises the Promised Mahdi, he should convey my Salams to him."* (Durr-i-Manthur, Vol 2, p 445).

> *"He who dies in a condition that he has not recognised the Imam of the Age dies a death of ignorance"* (Musnad Ahmad bin Hanbal, Vol 4, p. 96).

Writings of the Promised Messiah (as)

Necessity of accepting the Messiah and Mahdi

When God Almighty, observing the condition of the world and finding the earth filled with every type of disobedience, sin and misguidance, appointed me for the propagation of the truth and the reform of the people, then I, in obedience to this Divine command, sent forth the call through written and oral announcements that I was the person who was to arrive at the beginning of the century for revival of the faith.

My purpose was to re-establish the faith which had disappeared from the earth and to pull mankind towards reform and righteousness and truthfulness through the power and strength that God had bestowed upon me, and through the magnetic power of His hand. It was also my purpose to correct their doctrinal errors and to reform their conduct.

A few years thereafter, it was made quite clear to me through Divine revelation that the Messiah, whose advent among the Muslims had been promised from the beginning, and the Mahdi whose advent had been Divinely decreed at the time of the decline of Islam and the spread of error, and who was to be guided directly by God, and who was to invite people to partake of the heavenly banquet, and whose coming had been foretold by the Holy Prophet, peace be on him, thirteen hundred years in advance, was myself.

Divine revelation to this effect was vouchsafed to me so clearly and so continuously that it left no room for doubt. It was replete with grand prophecies that were fulfilled clearly as bright day. Its frequency and number and miraculous power compelled me to affirm that it comprehended the words of the One God, without associate, Whose Word is the Holy Qur'an. (Tadhkiratush Shahadatain, pp 1-2).

In order to win the pleasure of Allah, I hereby inform you all of the important fact that Almighty God has, at the beginning of this 14th century, appointed me from Himself for the revival and support of the true faith of Islam. It is my function in this disturbed age to proclaim the excellences of the Holy Qur'an and the greatness of the Holy Prophet, peace be on him. It is also my function to repel all enemies of Islam who are attacking it, by means of the light and blessings and the miracles and inner knowledge that have been bestowed upon me [Barakatud Dua, p. 24].

In this age, the Holy Prophet, peace be on him, has been reviled in abusive writings to a degree to which no other prophet has been reviled in any age. In truth in this age Satan, with the help of all his progeny, is trying his utmost to destroy Islam. As doubtless this is the last battle between truth and falsehood, the age demanded the advent of a Divinely commissioned one for its reform. That one is the Promised Messiah, who is present among you. [Chashmah Maarifat, p. 86].

Had my claim been put forward on my own, you would have been free to reject me, but if God's Holy Prophet bears witness of me in his prophecies and God manifests His Signs in my support, then do not wrong yourselves by rejecting me. Say not that you are Muslims and have no need of accepting any Messiah.

I tell you truly that he who accepts me accepts him who had prophesied about me thirteen hundred years in advance, and had indicated the time of my appearance, and had specified my function; and he who rejects me rejects him who had commanded that I should be accepted (Ayamus Solh, p. 93).

Benevolence of the Promised Messiah

Hon. Senator Dr. Iftikhar Ayaz, OBE

Benevolence is a divine attribute. The beloveds of God are richly endowed with it. No one was ever more benevolent than the Holy Prophet (peace and blessings of Allah be upon him). He and his followers were subjected to bitter persecution by the Meccans but he always treated them with generosity, compassion and kindness. Even when he returned to Mecca, accompanied by ten thousand companions, and it was within his power to wreak vengeance on his erstwhile persecutors, he forgave them for their past enormities. Many of them were so impressed by his gracious benevolence that they accepted Islam with open hearts.

In the present times, God raised the Promised Messiah (peace be upon him) to revive and rekindle the true Islamic values, morals and behaviour. Benevolence was a trait displayed constantly by Hadhrat Mirza Ghulam Ahmad, the Promised Messiah and Holy Founder of the Ahmadiyya Community in Islam. His entire life is laced with innumerable precious pearls of benevolence. Benevolence was a glowing trait of his character so much so that one cannot believe that a human being could ever be so magnanimous.

To illustrate this glowing aspect of his character, I have chosen to narrate here some incidents of his benevolence not only to his followers and friends but also to his opponents and enemies.

Benevolence was his character. The words he spoke and the life he led convinced everyone that he was truly the Promised Messiah.

On another occasion, a companion of the Promised Messiah asked if he could stay the night so that he could attend to any of his needs. He sat down ready to respond to any request. Instead of serving he found that he was being served. The Promised Messiah fetched water for ablutions before prayer. He brought him two glasses of milk before retiring. When the companion said that he wanted to help him and free him for more important work, the Promised Messiah replied that he should not worry, he himself knew where everything was.

At dinner one evening, when his companions and guests were discussing their likes and dislikes regarding pickles, the Promised Messiah got up suddenly and left the room. He returned with a bottle of the pickle that one person had said he was particularly fond of.

When the great bubonic plague struck India, the Promised Messiah ensured that the government's hygiene recommendations were carried out. He helped to brush the yard and poured disinfectant into the drains around the house.

His hospitality became as well known as his humility. When guests arrived the Promised Messiah always enquired what kind of food they liked, what they disliked and any preferences regarding their sleeping arrangements. Once some guests arrived and felt they were not welcomed warmly enough by the house workers and remounted their horse cart and left. When the Promised Messiah learned of what had happened, he set off after them on foot. He caught up with them some five miles away. He apologised for the casual reception they had received and brought them back to Qadian where he helped unload their luggage himself. The Promised Messiah did not later reprimand the servants directly. This was never his method. However, in the mosque some days later, he said that they must all think more of the welcome they extended to people who came to Qadian. When somebody had travelled many miles and suffered the hardships of the journey it was a relief to arrive. If they were not met with a ready welcome it was a great disappointment. Everyone should therefore strive to see that none of their guests was ever disappointed.

One guest, a well-known religious leader, fell seriously ill and appeared to be on the point of death. At midnight a companion went to the Promised Messiah's house. The companion told him how ill the religious leader was. The Promised Messiah prayed silently. Then he prepared a medicine for him and said, 'Make him drink this. God will save him'. The next morning the religious leader was on the road to recovery. 'Prayer is the real weapon in the armoury of a believer,' the Promised Messiah told the companion. 'The medicine was only a palliative.'

The Promised Messiah would often eat with his guests to ensure that proper standards of cooking and service were maintained. He would eat only a little himself, instead busying himself bringing food and freshly baked bread for the guests. When a guest left, the Promised Messiah parted from him as though a very dear relative was leaving. He made a point of being there to say farewell and would ask them to be sure to return.

A false and groundless charge of abetment of murder was filed against the Promised Messiah by his opponents in 1897, from which he was honourably acquitted. The magistrate told him that he had the right to prosecute the false witnesses but he replied that he had no wish to do so and forgave them.

It was in 1905 that the Promised Messiah visited Delhi for the last time. One day, he proposed to visit the Shrines of the Saints of Delhi. When he took a certain route, someone suggested that he would encounter a large number of beggars and mendicants and it would become difficult for him to walk through. Huzur said that today he would give to every beggar and mendicant who would come his way. This was not something ordinary he had said, and he was well prepared to give something to every beggar. He met a large number of beggars but every beggar was given something by him. He proved what he had promise and gave every beggar a rupee and no one missed out on that.

A companion narrates that he had met Huzur for the first time in 1892 but came to Qadian permanently in 1898. He has written that he saw Huzur many times when mendicants begged from him. But he never saw Huzur giving anyone a copper paisa, the smallest coin. He would always give a silver coin. Normally he would give a rupee. Once a non Ahmadi elder came and said that he wanted to dig a well in a forest through which people travelled so they could benefit from it. Huzur gave him two hundred rupees for this purpose.

It was the Promised Messiah's habit to watch the needs of his companions and friends. He would not wait until the concerned person requested him for the help he needed. Instead, he would offer before the person pleaded for the help, whether it be monetary or otherwise.

One of the companions of the Promised Messiah, Sheikh Fateh Muhammad, a retired pensioner from Kashmir, would often visit him in Qadian. He related that whenever he came to see him, Huzur always offered him his return fare. But as he did not feel the need for it, he never took the money. But it was so wonderful that Huzur would always give without asking. He relates that it was not him alone who was the recipient of such favours, Huzur would give to a large number of people in such a way. Some times people came to visit from Syria and Arabia and Huzur would give them handsome amounts for their expense on their way home.

By nature the Promised Messiah was big hearted in almsgiving and *sadaqa*. Normally he would spend about ten percent of his income as sadaqa. In this regard, Hadhrat Sahibzada Mirza Bashir Ahmad (may Allah be pleased with him) has related that his mother (the holy consort of the Promised Messiah), told him that he used to spend lavishly in giving sadaqa. When Hadhrat Mirza Bashir Ahmad asked her the amount which he would spend on this account, she said, he would spend a lot.

In his later life, whatever money came to him, Huzur would separate ten percent from it for sadaqa. He would give away from it whenever the need arose. It did not mean that he would not spend more than ten percent. He used to say that sometimes due to a lot of expenses one can become slack in sadaqa, therefore, one should separate the required amount right in the beginning. This would save from consequences of neglect because that money will not be spent on other needs. That was the reason he would separate ten percent from his income wherever he got the money.

Hadhrat Mirza Bashir Ahmad asked his mother if he would discriminate between an Ahmadi and non Ahmadi. She replied, he would never discriminate on such basis when it came to giving sadaqa. He was generous, secretly as well as openly. He would help the needy even by sending them money at their home and in a manner that nobody knew about. It would only come to the knowledge of others when the recipient himself spoke about the generosity and benevolence of the Promised Messiah.

Hadhrat Sheikh Yaqub Ali Irfani has related that a stubborn beggar who lived in a nearby village used to come to Qadian and call from under the masjid Mubarak. His words were, 'Ghulam Ahmad! I want a rupee' and would sit there. Sometimes, it so happened that the Promised Messiah did not hear the beggar's voice. The beggar would shout at intervals and some passer by once tried to scold him. The beggar said 'I don't ask from you. I ask from Ghulam Ahmad!' When Huzur learned that someone had scolded him, he felt it. He would come down and smilingly give him the rupee. It was also the habit of the Promised Messiah that he would not keep the needy waiting. When someone was in difficulty, the Promised Messiah felt restless until the problem was solved.

Hadhrat Sheikh Sahib related another incident about one by the name of Mirza Meeran Bakhsh, who was a simpleton, half witted person. He would also come and beg near the house of the Promised Messiah. When Huzur used to go for a walk, he would come before him and say 'Mirza jee, give me my land revenue!' Huzur would stop immediately and give him some money.

One of the companions of the Promised Messiah whose name was Hafiz Noor Ahmad (may Allah be pleased with him), was a resident of Ludhiana. He was a trader who used to sell woollen shawls. Once it so happened that he suffered serious loss in his business and his business practically came to a standstill. He wanted to move away from his town and start business at some other place. He used to write letters to Huzur very regularly. He would assist the Jama'at very generously. When he wanted to go elsewhere, he came to the Promised Messiah and requested for some help. The Promised Messiah went in and brought a small box in which he used to keep his money. He put it before him and asked him to take as much as he needed. Hafiz Noor Ahmad relates that he took as much money out of the box as he needed. Huzur was pleased that he had taken the money he needed, but he insisted that he should take more and this he repeated several times. So much so that Huzur said that he may take all of it if he needed. Huzur was so generous and benevolent with all his followers that he was indeed unique. He thought his money and his belongings were the property of his friends. He felt it very much if he found out that someone was in need and he had not been helped in the time of need.

Once, Hadhrat Maulana Nooruddin (may Allah be pleased with him), borrowed some money from the Promised Messiah. After some time when he returned the loan, Huzur did not like his returning that money. He sent the money back to him, saying, 'Do you think my money is separate from that of yours!'

The Promised Messiah had a very fine sense to know when someone wanted something. Once it so happened that someone sent him a beautiful cap as a gift by mail. When the parcel was opened, a Hindu gentleman was in Huzur's company and when he saw the cap he lavishly praised it. Hearing this, Huzur gave that cap to him as a present.

Muslim, Hindu and Christian religious leaders had united in condemning the Promised Messiah, but ordinary people flocked to hear him. His actions, the principles by which he conducted his life and by which he told his followers they must conduct their lives paved the way for uniting all religions under Islam.

Benevolence was his second nature. He truly manifested in his life love, hospitality, tolerance, patience and sympathy. He regarded simplicity and industriousness as major qualities. Those who lived a life of simplicity were very dear to him. He condemned pride, hard-heartedness and the love of luxury.

In today's world, there are not many who have never nourished ill feelings towards others. Resentment, jealousy, suspicion, prejudice, backbiting and all other bitter feelings poison the mind, body and soul. They are the source of hatred, strife and disharmony. The Holy Qur'an warns us:

"Leave not in your hearts any rancour against those who believe" (59:11).

The life of the Promised Messiah is glittered with benevolences. He projected the true spirit of Islam and the example of the Holy Prophet of Islam (peace and blessings of Allah be upon him) in his behaviour towards mankind. Blessed are those of us who follow in his footsteps and are free of all rancour for it is those who in accordance with the Holy Qur'an will taste the peace and blessings of paradise. Allah the Almighty says:

"Verily, the righteous will be placed amidst gardens and fountains. 'Enter therein with peace, in safety.' And We shall remove whatever of rancour may be in their breast so that they will become as brothers seated on thrones, facing one another" (15:46-48).

Goodness of heart characterises benevolence. Benevolence is the key to winning the hearts of others. The Promised Messiah counsels:

'Fling aside your resentment and malice which spring from worldly and selfish desires. Forget all mutual resentment and unpleasantness. I say that you should overlook the faults of others. Forsake all kinds of mean hostilities and jealousies. A true Muslim never harbours malice for anyone. Spit out all turmoil of low emotions, anger and resentment. We should always connive at the faults of our friends, no matter however serious they may be'.

Every one of the foregoing maxims is a nourishing morsel which we would be wise to digest and absorb into our personalities. Benevolence should be a prime trait of our behaviour and conduct. Otherwise we shall never enjoy peace of mind in this world, and in the hereafter, because the soul is coloured by the state of mind. Benevolence and charitable thoughts brighten the soul while it is clouded and darkened by rancorous thoughts.

Benevolence is the pathway to real and lasting peace. Let us be amongst those who follow the footsteps of the Promised Messiah faithfully to be able to emancipate humanity from the shackles of torture, oppression, aggression, injustice and cruelty. May Allah help us to do so. Ameen!

Hospitality of the Promised Messiah

By B.A. Rafiq

Hospitality is one of the very important codes of conduct laid down by the Islamic faith. When we view the blessed life of the Holy Prophet (peace and blessings of Allah be on him) we see the quality of hospitality at its climax. His hospitality was not confined to any special group or race or followers of one faith or another. It was extended to all and sundry. When offering his hospitality he made no distinction whatsoever of colour, creed race or faith. His doors were open to all and everyone was welcome at his table.

In the life of the Promised Messiah (on whom be peace) - a spiritual son of the Holy Prophet (pboh) - we see a perfect image of this Islamic virtue. He too was hospitable to the extreme. He derived great pleasure and satisfaction from serving his guests. In the matter of hospitality he was such a superb exemplar that in the latter days he had no peer. Some illustrations of his hospitality are presented.

Once, a guest complained that he had not been provided with bedding. The Promised Messiah asked Hafiz Hamid Ali Sahib, who was the in the service of the Promised Messiah, to let the guest have a quilt. Hafiz Hamid Ali expressed his fear that the guest may disappear with the quilt. Huzoor's response was: *If he takes away the quilt it will be his sin and if he suffers in the cold without a quilt it will be our sin.* (A Page of Seerat-ul-Mahdi - Al Hakam, 21st April 1918).

Hadhrat Moulvi Hasan Ali resigned his position as Headmaster in a school in Patna and enthusiastically engaged himself in the propagation of Islam. In 1886 he wrote a book in which he said:

"When I went to Amritsar I heard of a sage named Mirza Ghulam Ahmad who lived in a village named Qadian in the District Gurdaspur. I learnt that he was continuously engaged in throwing challenges to Christians, Brahmoos and Arya Samajees, and that he had written a book entitled 'Braheen-e-Ahmadiyya' which had gained great fame. He claimed that he was a recipient of revelations. Although I had not been blessed with revelations of the kind received by Prophets or Mohedeseen, since I knew very well that in the past, apart from prophets, many sages were also blessed with direct dialogue with the Almighty, I was not surprised in the least. I felt a great urge in my heart to meet Mirza Ghulam Ahmad. One or two friends agreed to accompany me from Amritsar and we reached Batala by rail. I stayed in Batala for a day or two and then I reached Qadian in a trap. Mirza Sahib welcomed me with open arms." (Taeed-e-Haq, pp 55-56)

A little later he said:

"I was extremely amazed at the manner in which Mirza Sahib extended hospitality - I will mention a small incident from which one can guess his style. At that time I had the unclean habit of chewing paan. I was able to buy paan in Amritsar but I couldn't buy any in Batala, I had to make do with cardamoms. A friend of mine from Amritsar casually mentioned my impure habit to Mirza Sahib. He immediately despatched someone to Gurdaspur and the next day at 11 a.m. when I had my meal I found that a paan was presented to me which had been procured from a distance of 16 miles." (Seerat Hadhrat Maseeh Maood by Hadhrat Irfani, p.135).

In October 1902 a Hindu hermit visited Huzoor. Hindu Saadhoos will not eat anything cooked by Muslims. In discharge of his responsibility as a host, the Promised Messiah had a problem in that whatever was available in the canteen had been cooked by a Muslim cook, and that the guest was not prepared to eat it. He made immediate alternative arrangements. He said: *The Saadhoo is our guest. Meals for the guest may be cooked in a Hindu household.* In accordance with the instructions from Huzoor suitable arrangements were made. (Seerat Hadhrat Maseeh Maood by Irfani, p. 142)

Hadhrat Sheikh Yaqoob Ali Irfani (r.a.) says:

"I visited Qadian for the first time at the end of March 1893. I was not familiar with the route and I arrived in Batala by train late in the afternoon. The sun was about to set. I had some baggage including some perishable vegetables etc. and since I couldn't find a trap I hired a coolie who was, by

profession, a cobbler. He belonged to Dawani Wal and was rather old. On the way, when he was in the proximity of his village, he said he would like to call at his house to tell the inmates that he was on his way to Qadian.

His visit lasted a while and in the meantime the sun had set. While in Batala I had made enquiries and I knew that on the way there was to be a canal and then a small watercourse from where there is a dirt track to Qadian. In spite of the dark the two of us set out on foot but it soon became apparent that my companion was not familiar with the route either. When we reached the canal, since it was dry, we did not realise that we had reached it.

Therefore, for our route beyond the canal we were not able to follow the directions that we had been given. Finally we reached the Harcho Wal canal. Since we were so eagerly looking forward to our visit to Qadian, in spite of the circuitous lengthy route, we did not feel tired. I said to the old man: "You said you were familiar with the route. We left Batala quite a while ago, how come so far there is no sign of the turning."

He admitted that he was utterly confused. Only when we reached Harcho Wal did we realise that we had lost our way. Fortunately, there we met someone who told us of our mistake. We back tracked and once again got close to Lail Kalan where we had lost our way. At that moment two or three men emerged from Lail Kalan and guided us to the correct path. At that point I was extremely angry with my companion but I knew that it was no use giving expression to my feelings. In the end, marching along the route from Lail Kalan we reached an orchard in Qadian.

Beyond the orchard there was water. We called aloud towards the orchard and someone advised us to proceed as the water was only ankle deep. This way, finally, we reached the guest house in Qadian itself. As it was the month of Ramazan the guests were rising for Sehri.

At that time the guest house consisted of only two small rooms and a small courtyard which was also used as a dispensary. Later on the current guest house was built in that courtyard. Hadhrat Hafiz Hamid Ali who was then in charge of the guest house was told that some guests had arrived. One could call him the Manager or by another designation. He alone was responsible.

Since I was known to him he turned up immediately and with love and affection shook my hand and embraced me. He was extremely surprised and asked why we had arrived at that early hour. Then I told him of the details of our journey and gave him the vegetables etc. Immediately he went indoors and advised the Promised Messiah. I think it was 3 a.m. at that time. At once Promised Messiah invited me to the Goal Kamra (Circular room).

There I found a proper meal ready for me. Throughout my remaining days I can never forget that hour when, with great love and graciousness, again and again, the Promised Messiah said that I had been subjected to a great deal of hardship. I continued to assure him that it was no hardship and I did not feel a thing. Again and again he would say that one gets extremely upset when one loses one's way.

Then he insisted that I should do justice to the meal. I was shy and couldn't figure out how I could eat in the presence of the Promised Messiah. I hesitated and then the Promised Messiah, with his own hand, pushed some dishes towards me and said: *Do begin to eat. You must be very hungry and in any case, a journey is always tiring.*

When I began to eat he said: *Eat your fill, don't be shy - you have been travelling.*

Although Hadhrat Hamid Ali was there, the Promised Messiah continued to stay with us. I said: 'Huzoor, why don't you go and rest. I will finish my meal.' Then the Promised Messiah realised that I was not at ease in his presence. He said: *Hamid Ali, make sure that he eats his fill and spread his bedding right here so that he can rest and have a good sleep.*

Then the Promised Messiah departed but soon thereafter he returned carrying my bedding. My feelings at that time were just beyond description. On the one hand I felt ashamed that I was the cause of so much inconvenience and yet I was elated that an eminently revered person was engaged in welcoming and making comfortable a humble servant. I said: "Huzoor why do you trouble yourself?" He responded: *Not at all. It is no trouble. You have been subjected to a great deal of hardship today so do have a proper rest.*

After depositing the bedding the Promised Messiah left and Hafiz Hamid Ali stayed with me. With love

and affection he made sure that I ate well and he prepared my bedding. When I lay on my back Hafiz Hamid Ali wanted to press my limbs but I protested. He stopped for a while and then said: "As you must be very tired the Promised Messiah asked me to press your limbs." On hearing this, involuntarily, I began shedding tears. Praise be to God, what extreme sentiments of love does the Promised Messiah bear for his followers and servants and how concerned he is for their welfare.

When he sat down after Fajar the Promised Messiah enquired if I had slept well. He also asked if I was still tired. For a long while I will venerate his graciousness. I stayed in Qadian for a few days and every single day, in increasing measure, I became conscious of his kindness and graciousness.

When I asked for leave to depart he said: *You are not in service, why do you not stay another few days?* Thus I stayed on. His sentiments of love and affection had touched me deeply. It was that fascination that made me give up my service. It was indeed by the Grace and Mercy of the Almighty that I was enabled to settle at his threshold. Praise be to God for this favour."

His quality of hospitality was truly outstanding. His face would brighten whenever he saw a visitor. He would ensure that the guests were seated in proper and comfortable places. He would enquire about the welfare of the visitor's family. In the matter of taking care of the guests, again and again, he advised those responsible for hospitality not to leave any stone unturned.

He would personally attend to the needs and comfort of his guests. If a guest stayed for a while he would ask him what he normally ate in his own house so that meals may be provided in accordance with his normal habits. For the satisfaction of his guests, for years, the Promised Messiah would eat with them. During a meal he would himself get up to fetch some hot bread or curry from the interior part of the house.

He himself ate very little and most of the time he spent making sure that his guests were well looked after. Hafiz Azeem Bakhsh of Patiala, who was blind, would say: I would eat morsels prepared by the Promised Messiah with his own hands.

Hadhrat Qazi Muhammad Yusuf relates that once, while in the mosque, Abdur Raheem Khan of Peshawar and he were busy eating. The meal had been sent from the Promised Messiah's own household. Suddenly he spotted a fly in the dish. As he hated flies he pulled back and stopped eating.

Then a maidservant took the tray indoors. It so happened that at that very moment the Promised Messiah was eating indoors. When the maidservant passed close to the Promised Messiah she related the whole story to him. At once the Promised Messiah asked the maidservant to take the very plate from which he was eating and present it to the guest. He even put away the morsel that he had prepared. Happily the maidservant brought the plate to us and said: "Here, the Promised Messiah has sent his own blessed plate for you."

Once, a guest turned up very late at night. All the charpais (native beds) available were in use and there was none for the newly arrived guest. The Promised Messiah said to him: *Wait a moment and I'll make arrangements for a cot.*

The Promised Messiah went indoors but did not return for a while. The guest presumed that perhaps he had forgotten. He peeped through the door and saw that someone was weaving a charpai. Holding an earthenware lamp in his hand the Promised Messiah stood by him. When the charpai was woven it was provided for the guest.

The guest was extremely embarrassed and ashamed that he had troubled the Promised Messiah in the middle of the night. On the other hand, the Promised Messiah tendered apologies for the delay in procurement of a charpai.

During his last days, the Promised Messiah's Companion, Babu Shahid Deen, became seriously ill. In those very days Promised Messiah had to undertake a journey to Lahore which turned out to be his last visit there.

Thirteen days before his demise the Promised Messiah wrote a letter to Hadhrat Doctor Rasheed-ud-Deen who was then in Qadian. In it the Promised Messiah said: *You will be amply rewarded by the Almighty if you attend to and take care of Babu Shahid Deen. I am ashamed that due to extreme necessity, in his hour of need, I had to absent myself from Qadian. The service that I was looking forward to rendering has now become your share. I do hope that you will attend to him every day and that you will also pray for him. I am also praying.*

Hadhrat Moulvi Abdul Kareem (r.a.) relates an incident thus:

"A few years ago, during the month of June, the Promised Messiah's wife visited Ludhiana. The interior part of the house in which she stayed had been constructed recently. In the afternoon I lay on a charpai which happened to be lying there. The Promised Messiah was strolling up and down.

Once when I opened my eyes I found that the Promised Messiah was lying on the floor under my cot. I became extremely embarrassed. With great love he asked me: *Why did you get up?*

I said: "While you lay on the floor how can I lie on a charpai above you." Smiling he said: *I was acting as your guard. Some boys were making a lot of noise and I was attempting to silence them so that you may sleep undisturbed.*

What a unique and a rare example of hospitality. He could not tolerate even the slightest disturbance which could interfere with the comfort of his guest."

Hadhrat Chaudhry Mohammad Zafrulla Khan (r.a) states:

"One day, in the afternoon, when we were busy eating in the Masjid Mubarak, when someone knocked at the window that opened into the mosque. I opened the door and saw that the Promised Messiah was holding a roasted leg of lamb in his hand which he passed on to me. The Promised Messiah went straight back. With great relish we ate the leg of lamb. His hospitality, love and graciousness left a deep impression on me which lasts until this day."

Concerning his hospitality Hadhrat Mirza Basheer Ahmad (r.a), a son of the Promised Messiah, writes thus:

"The quality of hospitality was so pronounced that one felt that all the time he was eagerly looking forward to the arrival of his guests. When a guest arrived, rich or poor, he would blossom like a bud. His happiness would be apparent in every way and he would become engaged in ensuring the comfort of his guests.

In the earlier days, most times, along with his guests, he would eat in the male part of his house. The assembly would appear to be like a gathering where an unceremonious and kind father is seated amongst his children. On such occasions, apart from discussions concerning religious and educational issues, other topics also came under discussion. He would hear what his friends had to say and also talk to them.

Simultaneously he would take care that every dish at the table was passed on to every guest at the table and that no one went hungry. As he ate very little himself, often, even after finishing his meal, he would continue to put tiny bits of bread into his mouth so that realising that the Promised Messiah had finished his meal, other guests may not stop eating.

After a cursory glance at the table, once, Moulvi Abdul Kareem just uttered the word achaar (pickle). At once the Promised Messiah got up, went indoors and returned with some achaar and put the jar before Hadhrat Moulvi Sahib."

During the mulberry season it was Huzoor's custom to visit his orchard along with his guests. He would have fruit picked and would, along with his guests, enjoy it. Many issues came under discussion. The assembly would be extremely informal. Often he would be seated on a low charpai when some of his guests would be seated on much higher charpais.

He would be seated at the lower end of the charpai and his guests would be seated at the higher end. Whereas the charpais for the guests would be covered with sheets he himself would sit on a bare charpai. Often a stranger would have difficulty in figuring out who amongst the assembly was the Promised Messiah and where he was seated.

In spite of the extreme informality, the devotion of his followers was profound and unparalleled. They would revolve round him like moths revolve around a lamp.

His relationship with his followers was not that of a superior with his subordinates but like that of a father with his offspring. Often, while he was still in good health, when a guest departed from Qadian for his home, to see him off, he would go along for a mile or two.

Then, with extreme love and prayers he would bid farewell. On the departure of his guests he would feel low as if a dear one had left him. Emphatically,

he would urge the departing guests to come again and again and again.

When, after a prolonged stay in Qadian Sahibzada Abdul Lateef (r.a), the martyr, who was then the paramount scholar and a landlord of the Khost region, left for Afghanistan, the Promised Messiah walked with him towards Batala for nearly two miles.

At the time of his departure, due to the extreme sadness at being separated, and crying bitterly, the Sahibzada fell on his feet and said: "Huzoor, I feel that the time of my death is near and I will not be so fortunate as to see Huzoor's blessed face once again." Merely for having accepted the Promised Messiah that is exactly what happened. Premonition of Shahadat (martyrdom) was evident.

The eyes of the Promised Messiah were large, prominent and dark and were *"sharbatee"* the colour of a dark beverage. His eyelids were formed in such a way that, except when he opened his eyes wide, the eyes appeared to be naturally half closed. His blessed face was straight, broad and prominent.

Intelligence and far sightedness were apparent from his face. According to 'qiafa' (physiognomy) a face with these features normally represent persons blessed with towering attributes and manners, He was not fond of any particular kind of clothes. Looking at him one could guess that in his life style or in his demeanour there was no trace of artificiality or that he was in any way fond of adornment. He did however always like neat and clean things and hated dirty or soiled things. (Seerat-ul-Mahdi Vol. 2, pp 119-129).

Hadhrat Mufti Muhammad Sadiq (r.a.) presents a glimpse of the hospitality of the Promised Messiah thus: "Probably in 1897 or perhaps in 1898, the Promised Messiah asked me to be seated in the Masjid Mubarak, which at that time was tiny. He said: *Be seated and I will bring something for you to eat.*

He went indoors and I imagined that he would send my meal with a servant. A few minutes later a window opened and I saw him carrying something for me to eat. After handing over the meal to me he said: *Do begin to eat and I will bring some water for you to drink.*

Quite involuntarily, after experiencing this kind of hospitality, I shed tears of joy."

This aspect of his character is mentioned by Hadhrat Munshi Zafar of Kapurthala (r.a.). He says:

"Two gentlemen from Manipur (Assam) came to Qadian. On arrival at the guest house they asked the guest house staff to unload their bedding and baggage and then to spread the bedding on beds. A member of the staff said: "Unload your baggage yourself. You will be provided with beds." The two guests were extremely upset and they immediately got into their trap and left.

When the Promised Messiah found out what had happened, without even properly putting on his shoes, he pursued them with speed. Some of his followers, I amongst them, went with him. We caught up with the trap near the canal. On seeing the Promised Messiah the visitors alighted from the trap.

The Promised Messiah pleaded with them to return. He apologised and said that he was extremely sorry to learn that they were going back. They returned to Qadian. The Promised Messiah asked them to ride in the trap while he walked but the guests would not get into the trap. When they reached the guest house the Promised Messiah stretched his own hand to unload the bedding. However, some of his followers unloaded the baggage.

The Promised Messiah had two proper beds woven with cotton webbing brought for the guests. He asked them what they would like to eat. He said he knew that in the region that they had come from people normally eat rice. At night he asked if they would like some milk. He took care of all their needs and stayed with them until such time as a meal was served." (Seerat-ul-Mahdi Vol. 4, p. 44).

I have read this incident over and over again and I have heard it being narrated many times. Every time I visualise the scenario I am astonished. In spite of the exalted station granted to him by the Almighty, in spite of his preoccupation with religious affairs, his devotion to and care of his guests with enthusiasm was unparalleled.

When Hadhrat Sahibzada Abdul Lateef (r.a.), the martyr, came to Qadian and met the Promised Messiah, he called for the cook and told him to ascertain from the Sahibzada what he would like to eat. He instructed that all meals should be prepared

in accordance with the wishes of the guest every day. He also said: *Pathans normally like Pulao. Therefore prepare some Pulao every evening.*

Hadhrat Mufti Mohammad Sadiq (r.a) relates:

"Once, during the winter, I came from Lahore to meet the Promised Messiah. I did not carry a quilt with me. I sent a message to the Promised Messiah that since I did not have anything to cover myself with at night I feared that I might be cold. The Promised Messiah graciously sent a quilt and a shawl. He also sent a message saying that the quilt was in the use of Mahmood and the shawl was in his own use. He said that I could keep either one of the two or both. I kept the quilt and sent the shawl back.

Whenever I left Qadian for Lahore, from the interior part of the house the Promised Messiah would send me my meal to take with me. Once when I was due to leave Qadian in the evening the Promised Messiah sent for my meal from indoors. When the servant brought my meal he noted that it had not been packed. The Promised Messiah asked the servant: *How will Mufti Sahib carry the meal? You should have brought a piece of cloth to it in.* He then said: *I will take care of this.* He tore a portion of the turban that he was wearing and packed the meal in it. (Seerat-ul-Mahdi).

The extent to which the Promised Messiah devoted his attention to the comfort and welfare of his guests can be assessed from the following account by Moulvi Abdullah Sanoari:

"On one occasion the Promised Messiah lay on his back in the little room adjoining Masjid Mubarak. Someone knocked at the window. I got up to open it but the Promised Messiah got up before me and unbolted the door. Then he resumed his earlier position. He said to me: *You are my guest and the Holy Prophet (pboh)'has directed that one should show respected reverence to one's guests'.*"

Knowledge and Learning

By Mr Salim Ahmad Malik

Wherever we look nowadays we see information media and technology holding sway in all respects. On television, on the airwaves and in the print, we have information on all subjects available. Indeed, the whole world is awash with information and all that information and knowledge is available to any one who desires to gain and advance in any field.

In this age, when, on the one hand, world is moving to explore the vast heavens as well as the very depths of the earth, we feel the total absence of Muslim's contribution in the advancement of the world society. Why is it so?

Islam is the one religion that lays great emphasis on acquisition of knowledge–all knowledge. Indeed, it is the religious duty of a believer to seek knowledge. The Holy Qur'an enjoins us in Chapter 96 (Al-Alaq):

Proclaim! And they Lord is the Most Bounteous, Who Taught by the pen. Taught man what he knew not. Nay! Man is indeed transgressor, because he thinks himself to be independent. (96:2-8)

Again, in chapter 2 (Al-Baqarah), Allah reminds us:

He knows what is before them and what is behind them and they encompass nothing of His Knowledge except what He pleases. His knowledge extends over the heavens and the earth and the care of them wearies Him not; and He is High, the Great! (2:256)

We learn three cardinal points that we must always remember:

- The source of all knowledge is Allah the Almighty
- Mankind knew nothing and it is He who has given man knowledge
- He gives mankind all the knowledge that He considers is sufficient for them to understand

Islam also lays emphasis on learning by one's own efforts. Time and again in the Holy Qur'an, Allah the Almighty has made comparison between the learned and the ignorant:

Is he then who knows that what is revealed to thee from thy Lord is the truth, like the one who is blind? But only those gifted with understanding take heed. (Al-Ra'd, 13:20)

Are those who know equal to those who know not? Only those who are given understanding will pay heed! (Al-Zumar, 39:10).

Some commentators think that Allah only enjoins on His believers to seek religious knowledge. In my opinion, this is not so. As Allah the Almighty says in the Holy Qur'an:

And in like manner, there are men and beasts and cattle, of various colours. Only those of his servants who are endowed with knowledge fear Allah. Verily Allah is Mighty, Most Forgiving. (Al-Fatir, 35:29)

Hadhrat Khalifatul Masih II رضی الله عنهما (may Allah be pleased with him), comments on this verse that the Commentators refer to the words of man, beasts and cattle as representing men of different capabilities, disposition and natural aptitudes. The words '*Those who are endowed with knowledge fear God*' gives weight that these words stand for three different classes of men. Also knowledge here does not mean only spiritual knowledge but also knowledge of the Laws of Nature. The deep study of nature, its laws, its symmetry, its beauty and its regularity and precision leads one to appreciate the Creator of this whole system. Only then it gives one the true reverence and comprehension of the Lord Who created all this.

It is generally accepted that knowledgeable scholars will always be superior and will be given more honours than those with less or no knowledge. This is generally accepted by the world as a norm. Allah the Almighty also tells us in Chapter 58, Al-Mujadilah)

To whom knowledge is given have a degree of rank. (over others) (58:12)

Our beloved Holy Prophet of Islam صلی الله علیه وسلم, the last of the Prophets, has also put great emphasis on acquiring knowledge. He is quoted in one famous hadith, enjoining believers to *"Seek knowledge though it may be found in a country as far away as China"*.

Here, China is used only as an emphasis that even if you have to travel to the ends of the earth for gaining knowledge, you should not hesitate. This also refers to seeking knowledge of all kinds and not only religious knowledge.

We must remember that knowledge is of two kinds. That which is given to man through revelation and that knowledge has found its perfect manifestation in the Holy Qur'an; and the other knowledge that man acquires by his own efforts and labour although that knowledge is also given only by the Grace of Allah the Almighty.

Over the centuries, Muslims have forgotten these cardinal instructions that have been given to us by Allah the Almighty and by His beloved Prophet صلى الله عليه وسلم. As a result there are no more Al Farabis, Al Kindis, Al Razis, Ibne Sina, Ibne Rushd or Ibne Khaldun to mention a few of the Islamic scholars, philosophers, physicians or historians of the past.

Where are the mathematicians of the stature of Al-Khawarzimi or Abu Kamil who gave world the algebraic methods or Omar Khayyam or Al Haytham who gave world the mathematical solutions?

On this dark horizon of the Muslim world, we find only one recent star shining like a beacon to others and that is the late Prof. Abdus Salam. Alas! Alas! Out of bigotry and prejudice, the Muslim world refused to recognise this great servant of Islam. Nevertheless, the world will remember him and we should use him as our role model because Prof. Salam was a practising and devout Muslim who prayed regularly and quoted profusely from the Holy Qur'an. He always maintained that because of Unity of Allah the Almighty, there can only be one force and not many diverse forces. When he won the Nobel Prize for Physics, it was for his theory uniting two basic forces of nature into one – the 'weak' and 'electromagnetic'. When he was asked what he wanted to do next, his famous quote was that he now wants to unite the third force of nature to prove the Unity of Forces flowing from the Unity of God.

Modern science claims to be secular but when we look at the lives of the individual scientists, we notice that many of them are deeply religious who are impressed by the purpose, the order and the precision of the universe. I will name only two men considered to be the founders of modern science, Galileo and Newton. They were great believers of Christian faith.

What I want to emphasise is that religion does not forbid anyone from seeking knowledge in any field. Remember the prayer that is taught to us in the Holy Qur'an:

Lord! Bestow on me increase of knowledge. (Ta Ha, 20:115)

Where ever we go, whatever we seek, the knowledge of all that is encapsulated in the Holy Qur'an because that is the fount, the source of all knowledge. The Holy Qur'an does not lay down the laws of Biology, Astronomy, Physics or Chemistry, but it does give us the guidance and pointers to seek and define the forces that govern these sciences. In other words, the Holy Qur'an contains the essence of all orders of reality.

Allah says in the Holy Qur'an: Chapter 3, verse 191 (Al-Imran)

In the creation of the heaven and the earth and in the alteration of the night and the day there are indeed signs for men of understanding. (3:191)

Immediately in the next verse, Allah the Almighty reminds us:

Those who remember Allah standing, sitting and lying on their sides and ponder over the creation of the heavens and the earth and say, 'Our Lord! You have not created this universe in vain. Holy art Thou; save us, then, from the punishment of the Fire. (3:192)

This entire universe, its symmetry, its order and its precision, is calling us to go forward and unearth the secrets of Nature. The verses above tell us that the universe having been created to serve man, the creation of man must have a greater purpose. Here we have the physical phenomenon of the creation of nature and the spiritual implication of this creation. When we think and ponder deeply, we cannot help but be impressed by the great wisdom of the Creator and it is only then that from the very bottom of our hearts, we cry out

"Our Lord, You have not created this universe in vain".

Our beloved Khalifa has lately been laying great emphasis on the study of the Holy Qur'an. In his Friday Sermons, he has emphatically emphasised that we should not only recite the Holy Qur'an, but

we should also try to understand the meanings of the message contained in it. It is only by penetrating deep into the meanings of what is in the Holy Qur'an that we can acquire true knowledge of the Universe.

The world today stands at the very crossroads of civilization. With all the scientific knowledge, it can either destroy itself or it can bring about remarkable change in the lives of the people by using the knowledge properly.

Modern knowledge today is claimed to be 'secular' knowledge. How can it be when the source of all knowledge is Allah the Almighty?

As Allah says in the Holy Qur'an:

He knows what is before them and what is behind them and they encompass nothing of His Knowledge except what He pleases. His knowledge extends over the heavens and the earth and the care of them wearies Him not; and He is High, the Great!" (Al-Baqarah, 2:256)

The fact is that man has forgotten his spiritual dimension. The human being has been created as a spiritual being and we forget this at our peril.

To all, young and old, my advice is to go forward in the world and seek knowledge, excel yourself in whatever you do. Set yourselves the highest standards of achievement. *But, never for a moment forget that you a Muslim – An Ahmadi Muslim.* Whatever knowledge you may acquire, never forget your soul, your spirituality and your real purpose in this life. Your theomorphic nature will only be satisfied by the deeper study and understanding of the Holy Qur'an. That will also give you the balance between the physical world and the spiritual world. It will also make you feel humble when you understand the miracles of God Almighty. It will open more vistas in your mind to appreciate the true wonders of this world.
May Allah enable us all to excel in both temporal and spiritual knowledge and make some memorable contributions in our lifetime.

ADVERTISEMENTS

Obituaries

Rashid Ahmad Chaudhri

Rashid Ahmad Chaudhri Sahib, Press Secretary International & Chairman of Children's Book Committee, passed away on 29th December 2005. Innalillahe wa innalaihe rajeoon. He was born on 1st December 1934, and died at the age of 71 years. Hadhrat Khalifatul Masih V, in a letter of condolence and sympathy to his wife, wrote that he was a most sincere, selfless and devout Ahmadi who had served the Jama'at and Khilafat most ardently.

His grandfather, Maulana Baksh Sahib, was a Companion of the Promised Messiah. His "Yaad Gaar"is in Bahishti Maqbarah, Qadian, and his father, Chaudhri Bashir Ahmad is buried in Bahishti Maqbarah Rabwah.

His family was from the village of Phumbian, Punjab. On 29th December 2004, one year before his demise, Chaudhri Rashid Sahib went to visit his village for the first time in 60 years. There he was amazed to see the mosque his grandfather had built. A report of his visit, as the first Muslim to re-enter the village since partition was published in the "Hoshiarpur Times" and other local newspapers.

Rashid Ahmad Chaudhri Sahib completed his BSc from Talim ul Islam College, Lahore in 1954, and in 1956 passed the BA Teaching from the University of Punjab. He started his career in the Police as Sub-Inspector of the Lahore Police Force and later served as a teacher in the West Pakistan Police Academy.

He also completed his LLB from the Law College, University of Punjab in 1962. He received many commendations whilst in the Police Force. In 1967, he completed his MA in Islamic Studies from the University of Punjab.

Since his early childhood he was an active member of the Jama' at. He served Khuddam-ulAhmadiyya in many capacities and later he became Nazime Amoomi Khuddam-ulAhmadiyya in Lahore, Pakistan.

Chaudhri Rashid Sahib came to the UK in October 1967 and worked as a science teacher. From his arrival in the UK to his demise, Chaudhri Sahib served the Jama'at in many capacities. He held the position of Secretary Talim-o-Tarbiyyat Khuddam ul Ahmadiyya and then Secretary Talim-o-Tarbiyyat for the UK. He held the position of Atfal Secretary and under his guidance many Tarbiyyati classes were held. He also served as a member of the Qadha board.

He started writing children's books in the late 1970s including the "Golden Deeds of Muslims" and the "Religious Book of Knowledge". He was appointed the first Chairman of the Children's Book Committee in the UK, and under the guidance of Hadhrat Khalifatul Masih IV (may Allah have mercy on him) wrote many books such as the "True Story of Jesus", "Hadhrat Omer Farooq", "My Book About God" and several others. In total, Chaudhri Rashid Sahib wrote more than 19 books, many of which have been translated into several languages, and formed the basis of the syllabus for religious education.

Chaudhri Rashid sahib was in charge of Ishaat (publications) and Manager of Ahmadiyya Bulletin for 10 years. He was appointed the founding Editor and Chairman of Al-Fazl International.

After the arrival of Hadhrat Khalifatul Masih IV (may Allah have mercy on him) in London, he was appointed Press Secretary International, and worked in this post to his last breath. He worked tirelessly responding to allegations against the Jama'at. He had numerous articles published in newspapers and magazines. He wrote press releases of all the martyrs of Ahmadiyyat and compiled more than 800 files of more than 3,000 cases. He prepared and trained press teams in many countries of the world to respond to media assaults against Islam.

He also campaigned to Amnesty International and the Governments around the world highlighting the plight of Ahmadi Muslims in Pakistan. He wrote several books compiling the press releases of atrocities committed against Ahmadis. He was the focal point for many international media sources and arranged interviews with both Hadhrat Khalifatul Masih IV (may Allah have mercy on him) and Hadhrat Khalifatul Masih V. On the day of his demise, he had his final press release published in the Nation newspaper, relating to the historic Qadian Jalsa.

Rashid Ahmad Chaudhri Sahib was by nature a shy and loving family man. He was able to balance his Jama'at workload, his work and his family life giving the required time to each. He left behind his widow, Nasira Rashid Sahiba, 2 beloved sons, Masroor Ahmad and Mashood Qamar Ahmad, and 4 beloved daughters; Fauzia Ahmad, wife of Dr. Ghazanfar Sheikh, Tayyaba Ambreen Ahmad, wife of Dr. Naveed Sheikh, Nina Ahmad, and Tahira Sameen Ahmad. He was a loving grandfather of 13 grandchildren. He was the eldest of his family, leaving 2 brothers; Chaudhri Hamid Ahmad of Lahore, Pakistan, as well as his younger brother Dr Chaudhry Nasir Ahmad,

Naib Ameer and Afsar Jalsa Salana UK. He also has a sister in Canada.

Rashid Ahmad Chaudhri Sahib leaves behind many fond memories in both a professional and Jama' at capacity. His greatest assets were his love for the Jama'at, his love for Khalifat, his quiet perseverance and determination to succeed, and his inspiring ability to write in both English and Urdu.

Chaudhri Rashid Sahib suffered a heart attack in 1990, and had many health problems since then. In 1992, his health deteriorated seriously. Hadhrat Khalifatul Masih IV (may Allah have mercy on him) wrote in a letter to his wife on 26th November 1992 and said: "There is yet a great need for him, not only for his family but also for the whole Jama'at. There are many roles that he is yet to fulfil. May Allah give him full recovery." By the grace of Allah, he recovered from this heart operation, and his determination not to stop his work for the Jama'at enabled him to live for many more years in spite of further health problems.

He was a Moosi, and is buried in Maqbara Moosian in Brookwood Cemetery, UK. May Allah grant him a lofty station in Paradise. Ameen.

Rashid Ahmad Cheedoo

Rashid Ahmad was born on 1st April 1939 in Qadian, the son of Sultan Ahmad and Kalsoom Begum. His maternal grandparents, Hadhrat Master Qadur Buksh (may Allah be pleased with him) and Hadhrat Bashira (may Allah be pleased with her) had the blessed fortune of accepting Ahmadiyyat at the hands of the Promised Messiah (peace be upon him). His mother was the younger sister of Maulana Abdur Raheem Dard (may Allah be pleased with him), the first Imam of the London Mosque. His mother was later married to Chaudhry Fateh Muhammad Sial (may Allah be pleased with him), the first Missionary to England.

He was educated at school in Qadian, and then later at Talim-ulIslam College, Rabwah. He went on to study at Government College, Lahore and completed his MA in Psychology at Punjab University.

He was a renowned cricket player and played in East and West Pakistan as well as for Warwickshire. He was very fond of shooting.

After completing his education, he dedicated his life to the Jama'at but as he was an only child this was not permitted and instead he was allowed to serve three years waqf as a teacher in the Ahmadiyya Secondary School in Bo, Sierra Leone.

He came to England in the late 1960s and lived in Birmingham where he worked as a teacher for over 18 years. He also served the Birmingham Jama'at in many capacities including General Secretary, Taleem Secretary, and Qaid Khuddamul Ahmadiyya. In Birmingham he started the Sunday School in the Newtown Community centre.

He also served as General Secretary of the Jama'at's School Committee in the UK (working under the direct instruction of Hadhrat Khalifa-tul-Masih IV), Qaid Khuddam-ul-Ahmadiyya and General Secretary of the Leamington Spa & Coventry Jama'at. He was engaged in many local community activities including the One World Link that linked a secondary school in Warwickshire with the Ahmadiyya School in Bo, Sierra Leone.

He suffered a major heart attack in 1986 but that did not diminish his zeal to serve the Jama'at. When he moved to Cornwall he served the Devon & Cornwall Jama'at in several capacities including General Secretary and President.

More recently he had served as Regional Ameer and as Nazim Ansarullah for the South West Region. He had developed extensive contacts with local councillors, MPs, MEPs and the media where he was often in the press and on BBC Cornwall Radio giving the Islamic viewpoint on current issues. He was also invited to meet the Queen as a representative of the Muslim community during her Jubilee tour in 2002. In 2003 he was instrumental in getting Cornwall County Council to arrange an official three day visit for Imam Ataul Mujeeb Rashed Sahib to give talks and hold meetings about Islam with key office bearers in the County.

He was passionate about having a mosque built in Cornwall and was successful in getting the mosque on the Council's approved project plan for Newquay. He had a lifelong ambition to produce Islamic educational material especially for young children and was able to write a series of books that was published by the Jama'at in 2005.

He passed away in London, where he had come for an Amla meeting, after a major heart attack on 15 January 2006 aged 66. Inna lillahe was inna alaihe rajeoon. He leaves behind his wife, Mrs Memuna Ahmad, and three children (Fareed Ahmad, Naeem Ahmad and Rashida Ahmad Nasir) and four grandchildren.

His Janaza prayer was held at the Fazl Mosque on 19th January 2006 and was led by Hadhrat Khalifatul Mash V. He was buried at the Ahmadiyya Muslim Cemetery at Morden, Surrey where after the burial, the silent prayer was led by Syed Mansoor Shah Sahib, the Naib Ameer UK.

CHARITY WALK

One of the most prominent features in the UK Ansar calendar is its annual charity walk. This has grown over the years and in the recent past attained outstanding success by the sheer Grace of Allah. Last year, Hadhrat Khalifatul Masih V advised the Ansar to hold this event in Hartlepool so that it may become a source of introduction of the Jama'at before the inauguration of the Nasir Mosque. He also advised that a large number of Ansar should be encouraged to participate.

In following this valuable guidance provided by Huzur, Allah blessed the event immensely as a record 900 plus participants took part and the impact made on the indigenous population was evident as newspaper after newspaper paid tribute to the Jama'at for its contribution to the community at large through this walk.

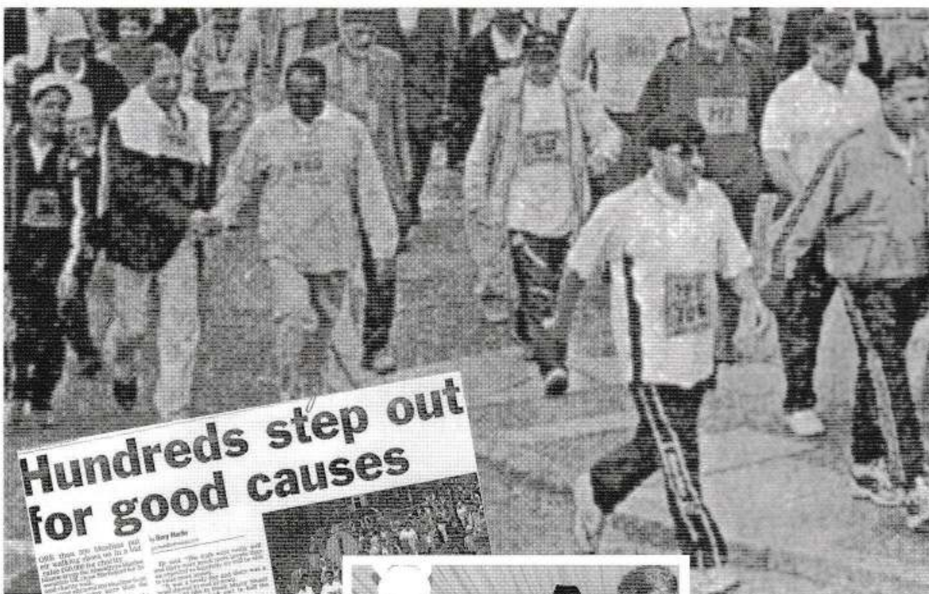
During the opening of the Nasir Mosque in Hartlepool later last year, cheques to charities were presented and this contribution was further highlighted.

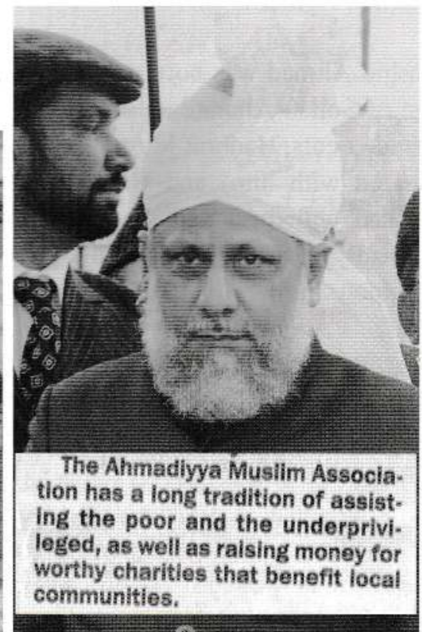
This year Hadhrat Ameer-ul-Momineen has very graciously advised the holding of the walk from Islamabad to the new Jalsa site in Alton. It will take place on Sunday 11th June.

It is essential that the ever improving trend in the standard of these walks continues this year. Plans have already been drafted and a prospective route identified. The charities selected include, Age Concern, British Heart Foundation, Farnham Hospital, Humanity First, Save the Children UK, Treloars School and charities for the Mayor of Farnham and Mayor of Atlon.

It is important that every single Nasir tries to participate in the walk this year. Should your children, neighbours or work colleagues wish to participate in the actual walk, they will be welcome to do so. Members are urged to start taking pledges as soon as they receive their sponsor forms and to pray fervently for the success of the event this year.

HUNDREDS HIT THE ROAD





The Ahmadiyya Muslim Association has a long tradition of assisting the poor and the underprivileged, as well as raising money for worthy charities that benefit local communities.



Hundreds step out for good causes





Borough Hall

national cha
£4,000 each
organisation

mond joined

Those receiving money were

Regional Refresher Courses

By the Grace of Allah, by the first week of March, Majlis Ansarullah UK was able to organise Regional Refresher Courses in 9 out of its 12 Regions. These were held as follows:

Date	Venue	Region	Centre Representative	Total Attendance
22 Jan	Herts	Stevenage	Sadr Sahib, 2 Naib Sadrs,6 Qaideen	17
5 Feb	North West	Manchester	Sadr Sahib, 7 Qaideen, 6 Naib Qaideen	33
5 Feb	North East	Huddersfield	As above	47
18 Feb	South	Croydon	Sadr Sahib, Naib Sadr, 11 Qaideen	50
19 Feb	London	Bait-ul-Futuh	As above	43
19 Feb	Bait-ul-Futuh	Bait-ul-Futuh	Sadr Sahib, 2 Muavin Sadr, 11 Qaideen & Naib Qaideen	45
26 Feb	Midlands	Birmingham	Sadr Sahib, 2 Muavin Sadr, 11 Qaideen & Naib Qaideen	41
5 March	Islamabad	Islamabad	Sadr Sahib, 2 Muavin Sadr, 11 Qaideen & Naib Qaideen	
5 March	East	Barking	Sadr Sahib, Naib Sadr, 8 Qaideen	

The courses were useful in explaining the work expected from Regional and local Amlas. Local and Regional office bearers in turn were also able to discuss their difficulties as well as explore ways of improving standards in the future.

Editorial *(continued from page 2)*

Under the spiritual leadership of one Divinely appointed Imam the Ahmadiyya Jama'at is engaged in Jihad of preaching and propagating Islam. You are invited to join this blessed Jama'at. God has repeatedly revealed to the Promised Messiah and has bestowed glad tidings that the whole world will ultimately come to the feet of the Holy Prophet (pbuh) and that he will be honoured by every nation.

The Promised Messiah says: *"I perceive that the time has arrived when this Holy Messenger would be recognised. If you wish you might record my statement that henceforth the worship of the dead will decline daily till it disappears altogether. Will man set himself up against God? Will a despised drop frustrate the designs of God? Will the projects of a mortal man disgrace divine commandments? O ye can hear, listen, o ye can reflect, consider and remember that truth will be proclaimed and that he who is the true light will shine forth."* (Ishteharat Vol.2).

The Promised Messiah said: *"Then shall prevail only one religion over the whole world and there shall be only one religious leader. I came only to sow the seed which has been planted by my hand. It shall now grow and flourish and there is no one who can hinder it".* (Rohani Khazain, Vol.20).

Tabligh Question & Answer Sessions

East Region:

Majlis Ansarullah UK has continued in its task of holding regular Tablighi Regional Question & Answer Sessions. In the month of February, the East Region hosted a session where 35 non-Ahmadi guests participated. This took place at the Abbey Community Centre in Barking at 6.00 p.m. on Sunday 26th February.

The proceedings, which were chaired by Chaudhry Waseem Ahmad Sadr Ansarullah UK, began with a recitation of the Holy Quran with translation by Dr Yunus Khan, after which Regional Nazim Mr Mubashar Siddiqi gave a welcome address. An introduction to the Jamaat was given by Mr Waleed Ahmad. Naib Sadr Mr Azhar Ahmedi, temporarily standing in for Sadr Sahib, introduced members seated at the main table and the audience was then addressed by Maulana Ata-ul-Mujeeb Rashed on the subject of *'Islam in the Modern World'.*

Many questions followed on all aspects of Islamic belief including one on the reaction of Muslims to the Danish Cartoons. A vote of thanks was delivered by the Regional Ameer Mr Fazl ur Rehman before Sadr Sahib gave his closing remarks and requested Imam Sahib to bring the session to a close by leading the silent prayer.

Dinner was served. By the Grace of Allah, one British guest who had been attending such sessions over a period of time, decided to embrace Ahmadiyyat after the meeting.

South Region:

On Sunday 12th March the South Region held its Question and Answer session for Tabligh at Bait-us-Subhan. Proceedings began just after 3.00 p.m. and were chaired by Naib Sadr Ansarullah UK Mr Waleed Ahmad who welcomed the guests. Maulana Ata-ul-Mujeeb Rashed gave an outstanding lecture on the topic selected for the meeting which was 'Islam – a religion of peace or terror' and taking five different aspects emphatically showed how Islam could only be deemed as a teaching of peace and never that of violence or hatred.

The audience was then given the opportunity to ask questions. About a dozen questions were dealt with in a space of just under an hour and a quarter. These ranged from the issue of Khatm-e-Nabuwat to the differences between Sunni and Shia as well as the projection of Islam in the media. The Regional Ameer Mr Muhammad Hanif gave a vote of thanks and the session was brought to a close with a silent prayer led by Imam Sahib. Dinner was served afterwards. By the Grace of Allah 42 non-Ahmadi guests participated in this event.

London Region Ijtema

By the Grace of Allah the London Region organised its annual Ijtema on Sunday 5th March at Bait-ul-Futuh. It was attended by 184 Ansar. The event was inaugurated by Zaeem-e-Ala Sheikh Tariq Sahib and the programme included some inspirational addresses by Maulana Ikhlaq Anjum on the subject of Zikre-Habib and by Maulana Mirza Naseer Ahmad on the topic of Wasiyyat.

The final session was chaired by Sadr Majlis Ansarullah UK Chaudhry Waseem Ahmad. The participants were also fortunate to listen to an address by Imam Sahib on 'Sweet Memories of Jalsa Salana Qadian 2005'. Since Sadr Sahib had to depart early to chair a refresher course in East London, Naib Sadr Awal Mr Mirza Rasheed Ahmad helped distribute the prizes to the winners.

Darsul Qur'an - *(continued from page 3)*

means of spread of knowledge will appear as we see in the form of internet and other such new devices.

In the next verse a reference is made to the vast strides that the science of astronomy has made in the later days. The advances made in this branch of science have startled the world. Man has landed on the moon and so many new satellites have been discovered. The verse also signifies that with the advent of the Promised Messiah the doors of spiritual sciences will be thrown wide open.

Smoking and its bad effects

By Muhammad Ikram Dar

Amongst the many teachings that the Promised Messiah (as) has taught us is that we should refrain from excesses of every kind. This exhortation is entirely based on the Holy Qur'an (*"Successful indeed are the believers who are humble in their prayers and who shun all that is vain"* Surah Al-Muminun, 23:2-4) and ahadith. A true believer refrains from any futile pursuit and does not waste his time in such activities. His life is always balanced in all aspects and tries to make it fruitful and beneficial to others.

If we consider the state of the present world, we notice that a large majority of mankind is involved in such useless activities; this includes the rich as well as the poor alike. Hence, as a result, the economic well-being of individuals and countries has been shattered and people are steeped in various types of miseries and mental disorders.

This is also true of the habit of smoking. The tobacco industry is a massive enterprise with billions of dollars in turnover and millions of people are addicted to this potentially fatal habit. They not only waste their hard earned money, but they endanger their health also. As a result, in the rich countries, a huge percentage of the budget is allocated to alleviating the suffering and treatment by means of expensive drugs on such patients.

The Promised Messiah referred to smoking as such: *"One should refrain from smoking because due to the smoke, the smoker's mouth spews bad breath; it is not pleasant to inhale smoke inside the body and then exhale it. If smoking had been practised during the time of the Holy Prophet Muhammad, peace and blessings of Allah be on him, he would have definitely forbidden it. This is a futile and filthy habit, but when one is affected by it, then any medical help must not be denied. This would in fact amount to unnecessary waste of money. A healthy person is one who does not rely on any outside support."*

Now this was said a long time ago. The cigarette and tobacco industry is vast and powerful and millions of people have become addicted to this habit, in spite of the fact that the western countries are fully aware of its dire effects on their economies. Millions of dollars are spent on advertising the bad effects of smoking and even special days are celebrated as "No Smoking" days. Various public places, like buses, trains, places of work, etc, either have areas where smoking is prohibited, or completed banned altogether. Medical research companies spend millions on developing new drugs to try to wean smokers off their habit.

One is amazed to notice that those who are unfortunately enslaved by this habit not only endanger their own health, but also that of their immediately families and colleagues with passive smoking; furthermore, by spending so much money on cigarettes they are depriving their families of many necessities of life.

We, as Ahmadis, must therefore never fall victim to such a habit. If we were to indulge in this habit, then this will contradict our very purpose in life. Our aim is to bring the whole of mankind under the umbrella of Islam and for this to happen, we will have to apply all the resources at our disposal. There is a sort of spiritual war with Satan and the whole Jama'at in now engaged in waging a fight against such satanic tendencies. Therefore, every Ahmadi, in order to win this fight, has to ensure a good health for himself, and money not wasted on cigarettes can be better spent in the cause of Allah and for the welfare of mankind.

The Promised Messiah says: *"Everyone's action can be judged by their efforts towards helping their fellow brethren. O brothers! This is the time for reflection and for propagating religion and this precious time may not come again. Therefore, everyone on you should refrain from futile exercises, thereby wasting their money."*

May Allah enable us all to follow these pure teachings. Ameen.

انصاراللہ چیریٹی واک

انصاراللہ یو کے کے سالانہ پروگراموں میں چیریٹی واک ایک اہم اور نمایاں کارکردگی کا حامل پروگرام ہے۔اللہ تعالیٰ کے فضل سے اس پروگرام کو ایک خاص اہمیت حاصل ہوتی جارہی ہے۔گذشتہ سال سیّدنا حضرت خلیفۃ المسیح الخامس ایدہ تعالیٰ بنصرہ العزیز نے انصاراللہ کو ہدایت فرمائی تھی کہ وہ یہ پروگرام ہارٹلے پول میں منعقد کریں، نیز زیادہ سے زیادہ انصار اس میں شمولیت اختیار کریں۔وہاں پروگرام منعقد کرنے کا ایک اہم فائدہ یہ ہوا کہ مسجد ناصر ہارٹلے پول کے افتتاح سے پہلے چیریٹی واک کے ذریعہ جماعت کا تعارف ہو چکا تھا کیونکہ کئی مقامی اخبارات نے اس پروگرام کی خبریں اور تصاویر شائع کی تھیں۔

گذشتہ سال اللہ تعالیٰ کے فضل سے نو سو سے زائد انصار نے چیریٹی واک میں شمولیت اختیار کی تھی جس کی وجہ سے مقامی لوگوں میں اور مقامی اخبارات میں جماعت کے رفاہی کاموں کا ذکر ہوتا رہا جو تبلیغی لحاظ سے بھی بہت مفید بات تھی۔مسجد ناصر کے افتتاح کے موقعہ پر جب مختلف رفاہی اداروں کو چیک پیش کئے جانے کی تقریب منعقد ہوئی تو اس وقت بھی مقامی اخبارات میں جماعت کی خدمت خلق کا ذکر آتا رہا۔

سیّدنا حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ العزیز نے امسال ازراہِ شفقت ہدایت فرمائی ہے کہ انصاراللہ یو کے اپنی چیریٹی واک اسلام آباد ٹلفورڈ سے نئے جلسہ گاہ کے مقام آلٹن تک منعقد کرے۔یہ چیریٹی واک 11 جون 2006ء کو منعقد ہونا قرار پائی ہے۔انتظامیہ نے اس سلسلہ میں کافی کام کرلیا ہے اور امید ہے کہ سالِ گزشتہ کی نسبت زیادہ کامیابی حاصل ہوگی۔ اس کے ذریعہ برٹش ہارٹ فاؤنڈیشن، فارنہم ہسپتال، ہیومینٹی فرسٹ، سیو دی چلڈرن فنڈ اور ایج کنسرن وغیرہ اداروں کی مدد کی جائے گی۔اس کے علاوہ فارنہم اور آلٹن کے میئر صاحبان کے رفاہی کاموں کے لئے بھی ایک حصّہ مختص کیا جائے گا۔

تمام انصار کی خدمت میں درخواست ہے کہ زیادہ سے زیادہ اس پروگرام میں شمولیت اختیار کر کے اسے کامیاب بنانے کی کوشش کریں۔نیز انصار کے علاوہ خدام اور دیگر حضرات بھی شامل ہوں۔انصار حضرات کی خدمت میں یہ بھی درخواست ہے کہ جیسے ہی آپ کو سپانسر شپ فارم موصول ہوں، آپ اپنے دوستوں اور دیگر احباب سے وعدہ جات وصول کرنا شروع کردیں۔قارئین سے دعاؤں کی بھی درخواست ہے کہ اللہ تعالیٰ یہ پروگرام ہر پہلو سے کامیاب بنائے اور اس کے ذریعہ بنی نوع انسان کی خدمت کا موقع حاصل ہو۔آمین۔